the mind is his divine eye. He, the Self, seeing these pleasures
(which to others are hidden like a buried treasure of gold)
through his divine eye, i.e.,> the mind, rejoices.

" The deva? who are in the world of Brahman meditate
on that self (as taught by Prajapati to Indra and by Indra to
the devas). Therefore all worlds belong to them, and all desires. He who knows that Self and understands it, obtains
all worlds and all desires/' Thus said Prajapati, yea, thus said Prajapati/'

Thirteenth Section.-

" (1) From the dark (the Brahman of the heart)
I come to the nebulous (the world of Braliman), from the nebulous to the dark, shaking off all evil, as a horse shakes his
hairs, and as the moon frees herself from the mouth of Rahu. Having shaken off the body, I obtain, self made and
satisfied, the uncreated world of Brahman, yea, I obtain it/'

I reproduce below relevant portions of the illuminating exposition of Tattwabhushan on the verses of the twelfth section.

" Here the Rishi distinguishes between the body and the self
and also between an embodied and an unembodied being. The dis-
tinction here made is a relative and not an absolute one. According
to the Upanishads there is no sueh thing as matter, the world being,
to them, entirely spiritual. It is also a part of that view that there is
no such event as death, what people call death being only a change
of state. That the body according to this view, is not absolutely
different from the self, is evident from the Rishi's statement, besides
other proofs in its favour, that the body is the abode (adhistanam) of
the self. This abode is always occupied by the self, for nothing can
exist except in relation to the self. In whatever condition the body

may be, it always rests in the Universal Self, who cannot cut o-ff his connection with anything. In this sense. He too is embodied. Why then does the Rishi draw a distinction between an embodied and an unembodied self ? The reason for this distinction is that the un-enlightened individual self regards itself as confined to its body and cannot give up the wrong idea of identifying the self and the body. The Universal Self, though occupying all bodies knows that He is not confined to any (particular) body and is in this sense unembodied